

THE BAPTIST RECORD.

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THE GREAT STATE CONVENTION.

Vicksburg, Miss., July 4, 10 a. m., 1906.

Sharp on the appointed hour, the Mississippi Baptist Convention is called to order by the former Moderator, H. F. Sproles, and devotional exercises conducted by Dr. J. B. Gambrell, of Texas, who reads the fourth chapter of Philippians, making remarks which are uplifting and inspiring to the great Convention in its very beginning. His familiar voice inspires every Mississippi Baptist present with hope and courage in the conflicts awaiting God's people. This is the first time for twelve years he has been with us in our Convention.

This is the 68th session of the Convention.

The President announces that the time has arrived for the organization of the Convention.

Brother S. E. Tull moves that every one present who knows himself to be a Mississippi Baptist be recognized as a member of this Convention.

The motion prevails and without further consumption of time the President calls for the address of welcome.

Pastor Weeks of the First Church arises and introduces B. W. Griffith, mayor of the city of Vicksburg, who brings to the Convention well-chosen words of welcome from the two Baptist churches and from the city.

The President makes some pathetic remarks in a comparison of the situation at present and that of forty-three years ago, in the city of Vicksburg.

There are in the congregation today eleven who were in the siege here forty-three years since.

Dr. W. C. Grace, pastor of the First Baptist Church of Gulfport, is called out to make response to the words of welcome. This he does in his own characteristically sensible and felicitous style.

At this juncture Dr. Hillhouse, pastor of the First Presbyterian Church, speaks kind words of welcome to the Convention, to the use of the First Presbyterian church house.

Dr. Sproles now arises and asks the Convention not to consider him further for the presidency of the Convention as he had already served three years. Nominations are now made for President.

Whereupon the names of A. H. Longino, W. T. Ratliff and B. G. Lowrey are put before the Convention.

During the discussion Brothers Longino and Lowrey withdraw their names in favor of Brother Ratliff, the vote is taken and these brethren elected: W. T. Ratliff, President; A. H. Longino and B. G. Lowrey, Vice-Presidents; J. P. Hemby, Recording and Corresponding Secretary; S. G. Cooper, Statistical Secretary; and W. P. Price, Treasurer.

Pending the count of ballots for officers, visitors are recognized. Among whom are J. B. Gambrell, Texas, W. P. Harvey, Kentucky, J. B. Searcy, Arkansas, J. H. Gambrell, Texas, W. T. Tardy, Louisiana, D. E. Dortch Tennessee, E. E. Folk, Tennessee,

J. N. Prestridge, Kentucky, I. J. Van Ness, Tennessee, E. C. Dargan, Kentucky, R. J. Willingham, Virginia, B. D. Gray, Atlanta.

D. W. Moulder, W. H. Boone, A. J. Vanzant, E. J. Compere, J. W. Rooker, J. E. Chapman, W. B. Sansing, T. J. Miley are welcomed to seats with us.

The places of George W. Mimms, Richard Griffith, Rev. A. A. Lomax and B. H. Kimbrough are vacant, and these brethren are greatly missed.

The report of the Board of Trustees of Mississippi College shows that during the last five years \$66,352.77 have been added to the endowment fund, making an endowment fund at present \$106,945.47.

The Convention again votes approval of the plan of the Trustees to make a general financial campaign for the College every five years, if not oftener.

It is gathered from the report of the Board of Ministerial Education that there were in attendance at Mississippi College last year 57 young preachers, which is the largest number ever in the College in one year. About three-fourths of this number received more or less assistance from the Board. From all sources the Board received \$2,050.55, all of which was expended in helping the ministerial students. Dr. H. F. Sproles is in charge of the Bible Department of the College.

It appears from the Statistical Secretary's report that there were during the Conventional year closing 6,681 baptisms.

The 21st annual report of the Convention Board brings to us facts and figures full of hope and encouragement to the laborers in the harvest field. The report brings to our attention the fact that this year witnesses the largest sum given by Mississippi during any one year, and the largest gift to State Missions ever made in any one year by \$6,000.

Dr. Venable makes a good speech on Woman's Work, suggesting that each woman has individual responsibility as well as each man.

Dr. Gambrell follows in some felicitous and sensible observations. Two samples: "Brethren, do not make it your main business to manage women." "Theology will not hurt a woman."

The second day dawns as bright and glorious as the memorable "Fourth" was.

Devotional exercises are directed by Dr. J. B. Searcy of Arkansas. These are sweet and tender, inspiring and helpful.

New pastors in the State are formally received and welcomed. More than a half dozen are present and respond in fitting words. They are a manly, noble looking lot of soldiers of the cross. We are led to expect much at their hands under the "God of hosts."

The report on the Orphanage is read by N. W. P. Bacon and followed by a most pathetic and effective speech by A. E. Jennings.

A collection of \$72.47 is now taken for the Orphanage.

J. R. Carter, Superintendent of Orphanage, is highly commended for his economical administration of the affairs of the Orphanage.

E. T. Mobberly reads report on State Missions and follows with a short, pointed speech. Others follow with good speeches.

At this point Dr. Rowe calls out Dr. J. B. Gambrell who speaks to the delight, edification and inspiration of the audience. All of us love him, and believe that he is easily one of the strongest men in the South. This is a great hour for foundation work for missions and also for the work of enlargement.

E. P. Stubblefield reads report on Foreign Missions, and he, E. Z. Simmons and R. J. Willingham, speak in strong words of the duty and encouragement in the Foreign Mission situation. The heart-power of Secretary Willingham is very great and influential, and he never fails to bring things to pass for God.

The first thing in the afternoon of the second day is the report on Publications, read by E. E. Thornton. It is very gratifying to learn that the financial condition of The Baptist Record is greatly improved, and that the outlook for the State paper is brighter than for many years.

J. C. Hardy reads a gratifying report on Mississippi College and makes a good speech in its interest. He believes in female education, even in co-education. He is followed by J. B. Gambrell and in turn by J. H. Gambrell, B. G. Lowrey and W. T. Lowrey. These brethren are up to the high-water mark in their addresses. The building movement is gaining in extensiveness and intensiveness, and the outlook glows with hope and brightness for a more glorious day educationally.

Wednesday night 8:30 the church is well filled to hear the Convention Sermon by E. P. Stubblefield of Oxford. The congregation sings "Come Thou Fount of Every Blessing." The Scriptures are read by J. N. McMillin of Blue Mountain. Prayer is offered by W. B. Hall. The text is taken from Acts 26. Subject, "The Heavenly Vision." The preacher has his subject well in hand and shows the many things the Apostle must turn away from to obey the Heavenly Vision. He shows that it was much more difficult for the Apostle to yield to the influences of the Divine Spirit than for us. He draws some intensely practical lessons from Paul's conversion, which will prove encouraging and helpful to all the pastors in the State. The sermon makes a fine impression and all feel glad to be here.

The Convention recognizes several visiting brethren who had arrived in the afternoon.

The President announces that Committees would be named the first thing in the morning.

After song service the Convention is called to order by President Ratliff. Brother W. J. Derriek leads in prayer.

"My faith looks up to Thee" is sung with spirit by the congregation.

Brother W. A. Jordan reads the report on Home Missions and follows with an earnest speech especially emphasizing that part relating to evangelism.

Brother I. P. Trotter speaks on the importance of churches being evangelistic.

Brother Bryan Simmons speaks of the great need of churches being enlightened by the pastors as to the work of the Board.

The congregation stands and sings "Blest be the tie that binds," and Brother Gates leads in prayer.

The Corresponding Secretary B. D. Gray takes the floor. Mississippians feel a special interest and delight in listening to him. He speaks with power and is master of assemblies. We love him, not simply because he is a Mississippian, but because he is, in the Lord's hand, a force for good.

On the question of State Missions, Brother Weeks says: "I am deeply interested in the work of Mississippi Baptists. We are in danger of sending evangelists to the strongest churches because they pay the most. It's a species of dishonesty to report work of evangelist done where churches were able to pay their own evangelists. There is not a place in Mississippi where the Baptists are more inadequate to do evangelistic work than Vicksburg. We need a hall in South Vicksburg in which to conduct preaching and Sunday School."

Field: "There is danger to let State Missions go undone because we all think alike. Baptists have a distinctive message: The New Testament alone is an all-sufficient law."

A. V. Rowe: "The Board has not been careless in supplying weak churches with the work of evangelism. I heard the great speeches of Dr. Willingham, Lowrey and Gray, but at the bottom of their bright dreams lies State Missions. We have not only a new Mississippi, but we have a larger Mississippi."

In the Sunday School and B. Y. P. U. work Brother Van Ness says: "Our mission prosperity is not the greatest thing we have. The Sunday School is vitally related to everything discussed in this Convention. Toronto Baptists planted Sunday Schools all over Toronto and these have grown into churches. How long will it take the Home Board's Evangelists to reach your door? For Baptist perpetuity we not only need a trained ministry, but an instructed constituency."

S. E. Tull: "The Seminary does a great deal for the preacher, but sometimes he finds himself woefully limited when trying to work out his ideals among the churches."

Of the Seminary Dr. Dargan says: "God intended that men should speak his mind among themselves. Heathen required that an orator must have character to back his speech. The great need of the time is men with a grasp of the truth with authority of the Scriptures. The crying need is men of more culture. A man with a head full of knowledge with no mouth to let it out is a stagnant pool, not a reservoir. After all comes this fourth problem of efficiency."

Brother Pugh reads a report on our dead in which are set out the names of several brethren who have been called from the fields of toil to their rewards, among whom are those of B. T. Kimbrough and Geo. W.

Leavell, of the Oxford church, A. A. Lomax and many others whose lives were a great blessing to us. We mourn our departed dead and gather inspiration from their godly lives. The pictures of all our worthy dead who were, or ever had been, officers of our Convention are ordered placed on suitable pages in the minutes of our Convention. Suitable tributes are paid the memories of our fallen braves. It is positively pathetic to observe the grief in some of our older men over the broken ties of life.

The report on Sustentation is read by P. A. Haman, emphasizing the duty and privilege of assisting the worthy and worn-out ministers of Jesus Christ. By special resolution the Convention extends thanks to Judge J. A. P. Campbell for his generous gift of \$500, to form a nucleus for an endowment of Sustentation, referring the matter of enlargement of this fund to the Convention Board for their earnest consideration.

Pending the discussion a resolution is passed thanking Ex-Senator Noel of Lexington, and Hon. C. H. Alexander of Jackson, for their faithful service in the late C. O. D. litigation in the Federal Courts. Each of these gentlemen could have had large fees for taking the liquor side of this question, but they refused these fees and accepted the cause of the temperance people without money and without price. Honorable citizens!

It is urged by some that it would be wise for the Convention to get more squarely behind the B. Y. P. U. movement and put an organizer in the field. This does not prevail, however, and the matter is referred to the Convention Board for disposal. Some good, sensible speeches are made in the interest of the work. A large attendance at the B. Y. P. U. encampment July 31-Aug. 9 is urged.

Dr. J. S. Hillhouse, pastor of the First Presbyterian Church, in whose building the Convention met, desires to make some remarks. He is welcomed and his words are greatly appreciated. As he comes to the platform he holds in his hands a small newspaper. He informs us that it was a few moments ago discovered in the chest just taken from the old corner stone of this building, being taken up today to be placed into the new building now in course of erection. He informs us that this paper was issued in 1853, the year in which the corner stone was laid. Its title is "The True Baptist," and treats of baptism, its proper design, subject, etc., and has on the back outside cover the statement that Methodists, Presbyterians and Cumberland Presbyterians are appointed special agents for the circulation of the paper. It is a little singular that this Baptist paper should have been placed in a Presbyterian cornerstone.

Dr. Hillhouse and his good people show us every kindness and endear themselves to us. May God's blessings attend them.

The weather throughout the session is ideal, and the spirit and planning of the Convention are as fine as we have ever had. The presence of the unusually large number of visitors lent much to our meeting. No visitor will feel discriminated against when we give special emphasis to our appreciation of the presence of Dr. J. B. Gambrell. He was with us so long and lead us so well, that we can never forget him, nor cease to love and honor him. Every speech he made went to the mark. Come again, brother—brethren.

The advertising and sales features of the Convention, held in the vestibule of the church, are in evidence, annoying the Convention and seriously interfering with its business. This will hardly be repeated again as all hands in the Convention have enough of it. To keep down the noise, so the Convention could attend to its business, it becomes necessary, as hot as it is, for the President to order the doors closed for a while. If merchandise must be exhibited, let a suitable room convenient to the Convention building be secured, where this can be done without interruption of the business of the Convention.

It seems that the Committee succeeds in housing and caring for those in attendance upon the Convention. The two new pastors and their brethren are on hand ready to serve the attendants. The Baptist forces in Vicksburg are weak, but plucky.

The new President shows himself at home in the chair.

The next meeting of the Convention will be held at Hazlehurst, beginning on Friday before the 2nd Lord's Day in July, 1907. Rev. J. W. Lee of Grenada, is the appointee to preach the Convention Sermon.

Thus closes at 6 p. m., of the 3rd day of the meeting a fine Convention.

Who Owns the Wool.

By Rev. J. B. Gambrell, D.D., LL.D.

In law and in reason the wool on sheep belongs to the owner of a sheep. If a man owned sheep, and sold them, he could not afterward enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet by way of accommodation. The supreme title is in God, and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die, as well as when, is with God. While men live, move and have their being in God, they must allow his right to do what he will with his own.

Not only are the sheep property of the Creator, but the goats are also. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership within us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

During the great Hardshell struggle, the cry which ran up and down the ranks of the disturbed Baptists was one touching the rights in the wool. Hardshells are covetous professors of religion who give little or no money to God. They hate missions and missionaries because of the cost. They would put an end to all Christian missions if they

could. They say: "When God wants the heathen converted, he will do it without any help from men!" This is a specimen of their random and unscriptural talk. In the great struggle above referred to, the Hardshells declared that the missionaries were out shearing the sheep. I have myself heard the cry, with a peculiar twang or sneer to give it all the approbrium possible, just as now we hear kindred sneers. In many places the missionaries flinched under the accusation, and thus compromised the deepest and most important principle in revealing religion—God's ownership in the wool which grows on his sheep. In yielding God's right in the wool, they threw up his rights to the sheep; for their is no conceivable way to separate these rights. If God can hold the sheep he can hold the wool; if he can hold the wool, the sheep will not go much astray.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the ages is over "rights in wool." It is or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the great practical question the world confronts. Let God's right to the wool of his own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work; and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared they become unhealthy. How many of God's saints are sired with the things of the world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial affairs.

So important is this matter in the churches and in the eyes of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered

and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this is to the hurt of God's people. Sin costs more than religion. Bad habits cost more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than is meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle of God's ownership of the sheep and the wool. Next to redemption, the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch bearers to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—Baptist Standard.

A Tribute to Brother G. C. Johnson.

Doubtless some abler pen than mine will write the obituary of this beloved brother, yet I knew him so intimately and loved him so well, I feel as if I would love to lay a flower on his grave.

During the past six years he assisted me in eleven protracted meetings. Two each at Concord, Fairfield and Harmony, one each at Pleasant Grove and DeSoto, and three at Clear Creek. I would have been glad to have had him help me in other meetings, but his services were in demand elsewhere, and I could not always get him when I wanted him.

During the eleven meetings in which he labored with me we drove together in my buggy, slept together, ate together, prayed together and labored together for the salvation of the lost, and the upbuilding of the saved, and I always found him the same humble, devoted, consecrated servant of the Master.

Last summer at the close of our annual meeting at Clear Creek he referred very tenderly to the death of Sister Elkins who had been called home a few months before; and then he said to the weeping congregation "that in all probability when the church has its next annual meeting some one who is here today will have gone over the river." Alas! how true to the prediction.

A few week weeks ago I wrote him that we would want him to help us again at Clear Creek, and he wrote me as follows:

"The Lord willing, I shall be with you again at Clear Creek Church, beginning 3rd Sunday in July. This is quite a good way off, but hope nothing will prevent our being together at Clear Creek for the 4th time. The dear Lord give us another good meeting this year."

Little did I think when I received his letter that I should see his face no more in the flesh. My heart is sad at the thought that I shall not be permitted to have him labor with me again in the church militant, but I rejoice in the hope that I shall enjoy with him the fruits of our labors together in the Church Triumphant.

J. M. PHILLIPS.

Shubuta, Miss.

Uncle Ben and Missions.

I went to hear a missionary tell about the way

The heathen folks in lands afar are struggling today

To hear the gospel message—how far miles around they come

And listen to the story of the blest eternal home.

He told about a man that walked a hundred miles or more,

And then fell down exhausted at the mission chapel door;

That man was simply starvin' for the precious livin' bread,

I wish we were as anxious that our spirits might be fed.

I've never loved the heathen, but the Lord has helped me see,

That tho' his skin be darker, he is fellow man to me;

And he who brought my soul from outer darkness into light,

Expects of me an effort to dispel my brother's night.

I have no wealth to offer, but I'll do the best I can,

Now let me see—that's it! I'll try a sacrificing plan;

I'll give up my tobacco, and the savin' that I hoard

Shall be my contribution to the missionary board.

The Church Again.

Will we never be done with this business? I suppose not as long as there are any Baptists in the world; and it looks as if they are going to keep on coming, even if Dr. Whitsitt did bury them in his "1641" theory. "If the Lord be for us, who can be against us?"

The word "Church"—oh, what a word! we are told is a translation of the Greek word *ecclesia* which is derived from a verb which signifies "to call out." Is this true? What? Is the word "Church" a translation of the Greek noun *ecclesia*? If so, who

July 12, 1906.

The Third Scene (Vs. 33-35). Who the Samaritans? "A mixed race descended from a commingled ancestry of Jew and heathen at the time of the captivity of Israel."—(2 Kings 17:24). Tell this Samaritan did. See how practical. No idle words, no useless profusion. Lead a man needed help, and he would that all men, oil and wine which he

seminal principle of great comfort he can cultivate it if they have the will-power. But sometime may say, "We are poor." What of that? Those men whose names are the household words of the world today were the children of poverty. Captain Cook, who circumnavigated the globe, was born in a mud hut and started life as a cabin boy. Lord Eldon, who sat in the easy chair in the British Parliament for nearly a half century, was a coal merchant's son. Benjamin Franklin, our great philosopher and diplomatist, was a poor printer's boy; and all of us remember that his highest luxury, at one time, was only a penny-roll, eaten on the streets of the city of "Brotherly Love." Goldsmith, Johnson, Coleridge, Lincoln, Garfield, Carnegie, Rockefeller, and multitudes of others, who have been dictators in this life, have long since demonstrated that even poverty is not an insuperable object to success.

Up, then, young men of ability, fill us and thrill us with words that act and thoughts that burn; stir, invigorate, and expand the soul. Lay hold on the unparalleled aids furnished by the inventions by this unequalled age.

Remember, that in this day of books, the best thoughts, of the best thinkers, may be had at prices almost nominal. You can, therefore, easily procure a library of standard books; but first, and above books, learn to think for yourselves; for books without thoughts are but fetters for the soul, and only tend to degrade it.

Select Your Life-Work.

Our Master did not place us here to dream our lives away and have no life work; so first, make up your mind what you desire to do; be sure it is right, and then do it, be it ever so difficult. Many lives have been wasted because young men have failed to apply energy to the dormant powers of their souls. Many of the world's best men have passed from obscurity to the grave because they were too timid to make the first attempt, who, if they had tried, would possibly have made much history, and would today be standing in the halls of fame.

The fact is, we are to accomplish anything in this life, we are not to stand shivering, waiting for something to turn up; but we are to learn the secret of making things turn up.

The age of Noah has passed, when men could be a hundred and fifty years in some achievement, and then live to see the success of the same; but now, in this age of electricity, what we do, we must do quickly. Man is born to dominion; but he must enter the conflict and battle from the cradle to the grave. Learn how to govern yourself first. Self-control is not only our noblest birthright, but it is also the brightest and noblest form of dominion. "He that ruleth his own spirit is greater than he that taketh a city."

Have a Home.

Concentrate your efforts; make a home. If you are going to locate, resolve to live in your own home. The home is the place where all men turn for joy and happiness. The only place where the world of strife is shut out, and a world of love shut in.

THE BAPTIST RECORD.

is the and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfillment.

Search After Truth.

The atheist says, not only in his heart, but with his lips, "There is no God;" but a wise man searches for the truth and the true God. It is our privilege to find Him, who is the Truth, and if we dedicate our powers to Him, He will give us pure body and a saved soul. Go to God in search of the Truth. Find your true mission (it will be like His), learn to live for the good you may do, and when you have done all, cry:

"Is there no other work, O Christ, Which I may do for Thee; And one day hear Thy welcome words, 'Ye did it unto me.'"

His answer will be: "Come unto Me."—Biblical Recorder.

Re-Converted Christians.

By Rev. Theodore L. Cuyler, D.D.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Saviour, "Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has faith. The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there should be a recovery, and the impetuous Peter would be one of the most powerful of his apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns toward the sun. Re-conversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Reconversion is neither a second awakening of a sinner, nor a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church-goer cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple tree in mid-winter, the roots may be still alive under all the biting cold; but there are no fruits of the spirit on the bare and barren branches.

Peters' heart-process in re-conversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came

and conscience, and sin—is a genuine evidence of

Last summer at the

meeting at Clear Craubt that the sad story of tenderly to the dead and recovery is given in had been called home the instruction of those who and then he said to into spiritual declension, as tion "as the experience of Joseph is given to teach the virtue of charity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "thou knowest that I love thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able, to accept and to strengt ehinsgr able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "Let him that thinketh he standeth take heed lest he fall!"

Perhaps this article may come under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who having a name to live are not much better than dead. Don't rely on a bygone experience already become musty and mouldy. Repent afresh and "do thy first work." Let your earnest prayer be, "O God, renew a right spirit with in me; restore unto me the joy of thy salvation!" Then with Christ's help, begin to live and speak and work as a re-converted Christian.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Saint-like is it for sin to grieve,
Christ-like is it all sin to leave.

—Presbyterian.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$
Cash by Nov. 1, 1907 \$
Cash by Nov. 1, 1908 \$
Cash by Nov. 1, 1909 \$
Cash by Nov. 1, 1910 \$
Name
County
Post Office
Church

is the author of the translation. Did James order that certain words—the word church being—be retained, not translated. did at the earliest English

cept Wicliffe—translate ecclesia. the congregation the correct translation? If so, why not use the right word instead of using a word the origin of which is uncertain? Does the modern use of a word determine its original meaning? If so, baptize meant, originally to dip, to pour, to sprinkle. The scholarship of the world will not have it so. Why, then, should some people adopt the word church to express the original meaning of ecclesia? Are the words church and congregation synonymous? In the minds of the people they may be, but were they so used in A. D. 1? If so, why is the word ecclesia used in the New Testament? Where Christian congregations are referred to, and the word *ekklesia* which signifies "belonging to the Lord?" Yes; why? One reason is worth a dozen assertions. After all, is not the word church a substitute offered by men for the word congregation used by Christ. If so, what right—grammatically or theologically—had they to make it? If they had the right to make that substitution, have we not the right to make any other substitution? If so, may we not substitute Baal for Christ? The mind of Christ is what we need to know; and since he expressed his mind through the medium of words in common use at the time, it is our business to ascertain just what the word or words meant when he uttered them. Of course other than this will land us into infidelity.

There is a vast amount of bare sentiment now-a-days that will not stand in the light of investigation. Sentiment is well enough if it springs from the rock-bed of truth, but when it has only the time honored traditions of uncertain ages behind it, it is better to "touch not, taste not, handle not the uncertain thing." "Thus saith the Lord" should be the demand of every freeman in Christ.

What follows? If the word Church is not the correct rendering of the word *ekklesia*, then let us have a Bible, and use it, where not only this word, but all other words are honestly and faithfully translated. There is some degree of responsibility assumed in using words that do not convey the mind of Christ. If Congregation is the correct translation of *ekklesia*, why use the word church at all? It gives us no conception of the New Testament congregation. It may mean a house, a lot of people, or a mysterious force, a whole thing or a part of a thing—a visible something, or invisible nothing, kingdom, universal, local, on earth or in heaven, my church or anything that we want it to mean. But when we talk of a congregation of Christ's followers the myth disappears. What I mean to say is this: The right use of the right word is much more instructive in teaching the Bible than the use of a word the meaning of which is foreign and uncertain. To change the word is to change the message—unless the words are identical as to meaning.

S. W. SIBLEY.

The Possibilities of a Young Man.

J. S. Farmer.

In this discussion I wish simply to call attention to the fact that there are great responsibilities and powers in the ordinary country lad; the boy on the farm, or any ordinary boy. This is written with the

the colors of the rainbow when thoughts of pleasant associations and surroundings of the future cluster in the mind. They have determined to succeed. What is necessary to accomplish success?

You are ready to cry out, with Archimedes, "Give me a place to stand and I will move the world." You, as all true men, ask for an opportunity only, and you will carry out your mission and accomplish the work for which you have come. There is room for every true young man away from the street corners, saloons, loafers' rendezvous from the idler's promenade and all places of ill-repute. There are splendid rewards for every successful young man, crowns enough for every head that can pass the examination of worthiness. Are you to make the world better, or are you to only draw the smallest are in the great circle of life? Whatever, let us lean on our own manhood, have the courage to support ourselves in this life. Can you imagine anything more pitiable than a young man with a hundred and fifty pounds of bone and muscle, standing with outstretched arms crying for help? "We may never wear the warrior's crimson wreath, the poet's chaplet of bays, or the statesman's laurels; no great truth may be exposed by us as politicians, no distinguished star in the constellation of nations may decorate our names; but we can be noble, if our names never pass from our own community. Look at the fields as they are, "white unto the harvest;" if we faint not we may write our name indelibly among the stars of heaven.

"Young men, you are the architects of your own fortunes; rely upon your own strength of body and soul, take for your star self-reliance, energy, invincible determination, right motives, and with these levers you can move the world."

Your First Consideration.

An education is the first thing to be thought of in one's preparation for usefulness. This is in reach of every young man who has the will-power. Educate yourselves—there is no power able to keep you from it—poverty nor heights, nor depths, nor powers, nor things present, nor things to come, nor any creature is able to keep this blessing from you. Are you shut out from the world in a small, dark home? Remember that, "As the most beautiful lilies, full of fragrance, on the stagnant pond are found, so the most brilliant lives from the darkest homes may come." "Can any good thing come out of Nazareth?" No possession is so productive of real influence as a highly cultivated intellect. Wealth, birth or official station may aid us in securing a position, but our own true worth, alone, will enable us to hold it. Why do so many young men of early promise fail to distinguish themselves where the responsibilities of life swoop down upon them? The answer is obvious. They have not been willing to pay the price of culture and application. Whatever aptitude Nature may donate to her favorite children, she conducts none but the laborious and studios to real success and distinction. Education does not simply mean to be able to write an English sentence, or to translate a few sentences of Greek or Latin—it means to be

SUNDAY SCHOOL LESSON.

July 15.

Who Is My Neighbor?"

Luke 10:25-37.

Motto Text—"Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7.

What is the subject of our lesson? What parable did Jesus give in answer of that question? Yes, it is a beautiful story—beautiful in its simplicity, in its rhetoric, in its minute delineations, in its graphic and impressive touches. Read the lesson over and over until you can see the picture.

A lawyer in the modern sense, and a Christian, has found in this narrative every process of a case in court—The Bill of Complaint, The Answer, The Rejoinder, The Surrejoinder, The Verdict and Application. Let us follow him in our study.

1. The Bill of Complaint.—V. 25.

What induced Jesus to give us this parable? Yes, the question of a lawyer about eternal life. Who were the lawyers in the New Testament? Men learned in the Mosaic law and in the sacred writings, interpreters and teachers. These men added to the law various decisions of religious teachers, called tradition. What did Jesus say of these additions in Matt. 15:3? What did this lawyer ask Jesus? Yes, what shall I do, what meritorious work shall I perform, that thereby I may secure eternal life. What was his motive? To tempt Jesus, not to lead him into sin; but to test, to put to proof, his knowledge as a teacher, or his orthodoxy. What is eternal life? (John 17:3). What is it to know God and Jesus? To be in sympathy with their pure, loving and helpful spirit. Why does it last forever? Because it is the life of God in the soul? How is it secured? It cannot be earned or bought; it must be inherited. It is the present and undoing possession of every child of God by faith in his Son. (John 3:14, 15).

2. The Answer.—Vs. 26, 28. How did Jesus answer the lawyer? v. 26. Told him that he could find the answer to his question in the Old Testament. He had him go as far as possible in answering his own question. And so Jesus tempted him, put his knowledge of the law to a test. How readest thou? he asked. What is the outcome of your study? Jesus asked for a summary of the teaching of the law. What answer did the lawyer give? (v. 27). You see this man had studied to good purpose. A question so general could be answered in several ways. But he passed by all ceremonial observances and brought together two passages written separately in the Bible (Deut. 6:5 and Lev. 19:18) as presenting the spirit of the law. "This is the result of my reading," he said. "Love God supremely, and thy neighbor as thyself." What was Jesus' response? v. 28. His answer was "right," he had gone to the Scriptures for it, and it agreed with the teaching of Jesus. What intimation was there in Jesus' words? That while the lawyer's theory was right his practice might be wrong. "This do" that which you approve and may not have done. "This do, and thou shalt live."

3 The Rejoinder.—V. 29. The emphasis of Jesus was on do. Your theory is beautiful and right, but do you practice it? Yes, he was restless under Jesus' intimation. What did he ask? Why did he ask this question? That is, to establish his own

righteousness, to show that he had earned eternal life. But in Jesus' presence and under his teachings, he was not so sure. He thought he had kept the first commandment of supreme love to God; if his righteousness was defective at all it must be in the second. Whom did the Jews regard as their neighbors? (Lev. 19:18). Yes, "the children of thy people." Had they been taught that it was a pious duty to hate their enemies? (Ps. 79:6, 7). What new doctrine did Jesus teach? (Matt. 5:44). What did this lawyer wish Jesus to do? Not to extend the term "neighbor" beyond its usual limits, so that he might justify himself. According to its narrow limits, in his own estimation, he did love his neighbor, the child of his own people, as himself. He did love all in the circle, but it must be definitely and closely drawn. He did not feel the stirring of love toward anyone outside his own door. To him love was only an obligation. It could be neglected by law. He had no conception of its nature. "Who is my neighbor?" meant, "Who has claims on me?" "Whom am I obliged to love?" He was more anxious to know who was not his neighbor. Tell me whom I must love? means, "Whom may I escape the necessity of loving?" He showed closely that he did not have, did not understand, the neighborly spirit.

4. The Surrejoinder.—Vs. 30-35.

In this we have the beautiful story. It gives with great vividness three pictures—the poor victim, two religious dignitaries of the nation, and the compassionate helper.

(1). The First Scene.—(V. 30). Tell the story. A man was going down from Jerusalem to Jericho about 20 miles away and 300 feet below the Holy city. The path ran through the wilderness of Judea, and a great part of the way along the winding edges of rocky ravines, which offered the greatest facilities for sudden attack and quick concealment. The way was perilous especially to a single and undefended traveler. Because of the robberies committed in it, it was known as "The Bloody Way." Somewhere along this path, a lonely traveler fell among robbers. Because their work must be quickly done, and that they might secure all he had, they stripped him of his raiment, "wounded him, and departed, leaving him half dead."

(2). The Second Scene.—(Vs. 31, 32). The teacher should explain here. A priest and a Levite, his assistant in the temple service, drew near, and looked upon the naked, bleeding man, and turned away with abhorrence. It never occurred to them that they had anything to do in the matter. How account for such conduct? They should have been examples in sympathy and helpfulness. Were they afraid of one who seemed to have had an encounter with robbers? Did they hasten away lest they might be attacked by these murderers? Were they wholly insensible to the suffering of men? Was their conduct due to strong-hearted inhumanity? What free man could look upon such a scene and not be touched with compassion and moved to helpfulness? These two men did. Why? They had been trained in their schools, not to downright inhumanity, but to national and religious narrowness, to withdraw their sympathy and help from all aliens. Or were these men so occupied with outward religious ceremonial as to neglect mercy? Religion may be used as a cloak for inhumanity. See these religious dignitaries walk away from a helpless, suffering man!

3. were scended Jews what he was. of tears. The gave it. Taking the had prepared for his own ed them into the wounds to cleanse and heal them. With bandages probably torn from his own garments, he bound them up. Then carefully lifted the sufferer upon his own beast, compelling himself to walk, and carried him to the inn. He remained and nursed him through the night. What evidenced in verse 35 of the thoroughness of his charity? "Two pence" was as much as 3 or 4 dollars of our money today. He provided for the sufferer for six or seven days, and became responsible for any further expense. What is the lesson? Undertake works of charity and carry them through. Whom does this Samaritan represent? A kind, loving, Christian heart, lifted above the narrowness of nation, the prejudice of religion, and the influence of condition and circumstance.

5. The Verdict.—(Vs. 36, 37). What did Jesus compel the lawyer to do? To answer his own question, "Who is my neighbor?" You ask, "Who was neighbor to this man?" The lawyer would not repeat the name Samaritan, yet he answered correctly, and at the same time gave a reason for it. What was it? What does Jesus' change of the question teach? It makes a vast difference whether we say, "Who is my neighbor," or, "Whose neighbor am I?" One fixes attention upon man's claims on me; the other, upon my obligations to him. To be a true neighbor is to render help unto all men.

6. The Application.—V. 37. What did Jesus say to the lawyer? Do not rest in commending right conduct, do not simply pity the helpless, but "go and do" them good. What two important lessons come home to us? (1). Be not content in doing one good thing, but let our help continue as long as there is any need, and according to your ability. (2). Let your charity rise above all questions of race, or creed, or color, or distance. "Do good unto all men." Let your charity be a quiet, gentle perpetual flow of Christian love and helpfulness, which wishes only the approbation of the heavenly Father.

THE PERKINS HOME LETTERS.

Mrs. Perkins Finds a Blessing in Forgiving a Careless Neighbor.

(Sunday School Times.)

Maple Valley, Wednesday Afternoon.
Dear Martha:

There seems to be a whole lot in the Bible about forgiveness, and I guess that means about everybody needs it, we don't hardly get acquainted with a new neighbor before we need his forgiveness, for we often begin to think uncharitable things about him if we don't say them. So this lesson is like a good many others Christ taught, so far as its being good for everybody is concerned. And then I've read that some great men have been telling about the gospel Christ brought didn't fit our time exactly, that is it isn't strictly up-to-date. Well, now, when you take this lesson I find it did fit right

into my life only yesterday, and I've a notion it'll be good for tomorrow and a long time to come, too.

You know I've told you about the new neighbor of ours over on the road to the court house. Well, his cows have been over in our corn more times than I know, and yesterday they got over again and did more harm than ever. And to make it worse your pa found out it was because our neighbor himself left some fence rails down. Now that was so downright careless that I just allowed I wasn't called on any more, especially remembering that I had tried to forgive a good many other times. But your pa said he'd been looking over the lesson and he guessed God had forgiven us a good many times even when we'd been more careless than leaving fence rails down. He said that the golden text read to him like as if we'd no right to ask any bigger forgiveness of God than we gave others. Now you see there isn't any chance to argue against that, if you read the lesson carefully. So I found out I'd have to put away my anger and be forgiving.

Then pa said he guessed he was ready to have a talk with our neighbor about it, if so be he didn't go to him in anger; and he went over and found the whole family upset because the mother was sick and the man himself so worried he didn't even know when fence rails were up or down. Now, it didn't take me long to get over there and help a bit, and I'm glad we didn't prove to be so slow at forgiveness as to be poor neighbors.

I guess we all need more forgiveness of God than our neighbors do of us.

Your loving

MA.

"It's All Clear to Me."

This was among the last clear, thoughtful, rational sentences spoken by one of God's children before she went home to be forever with the Lord. For more than half a century she had trodden the earthly pathway. Long years ago the heart had been opened to receive the faith and love of God in Christ. The life had been placed in his keeping. As the journey continued the earthly darkness gathered. Affliction in a most distressing form fell upon the child. The years—about twenty of them—came and passed, but no relief came. None could quite fill the mother's place.

During all this long time there was scarcely a night of unbroken rest. Then God called the child home. But the mother's health was already broken. Notwithstanding her strong desire to live for her family, and despite the faithful and skillful care of physicians and loved ones, the earthly taper burned more and more dimly, and at last went out. Her pastor read to her a few days before a comforting portion of God's Word, and asked the gracious Lord to sanctify his dealings unto his faithful child. When the prayer was over, the pastor was greeted with an angelic countenance and the words already quoted: "It's clear to me!"

"All!" There lay within the compass of that word more than the present moment. Did it not embrace the whole of those twenty dark, mysterious years? Did it not gather up the burdens, the disappointments, the incessant ministrations, the inroads of disease, etc.? "All clear!" The sky had been clouded, but clouds were now swept away. The sun

had been obscured, but now nothing intervened. The day had been long, and the way at times very dark; but now it was evening time, and it was light. "It's all clear to me," not to the members of the family, not to the one who had read the Word and offered the prayer, not to friends and neighbors, but to this child of affliction as she came to the end of the earthly way along which her loving Father had led her. The past was clear, the present was clear, and the future was clear. Christian faith has many triumphs. This is one.—New York Observer.

Education in Business.

W. L. Poteat.

A young lady of our acquaintance who has a turn for business and is yet in the midst of her college course, remarked the other day that she was undecided about completing her course and explained that she did not intend to teach, but to devote herself to a business career. Our young friends will permit us to say that few mistakes are so common and so disastrous as this of cutting short the improvement of their minds on the ground that they do not expect to enter the learned professions. Sometimes a short cut to business or technical preparation is enforced by circumstances. Of that we do not speak. The mistake which we deplore is made by the young man or young woman who has the chance of thorough education and surrenders it under the impression that, in the business world it is a superfluous luxury. Such an idea springs out of a misapprehension of what education in itself is and of what it does for beneficiaries. We cannot now discuss these questions. We must be content with a brief statement.

The bottom idea in education is development. Its aim is character and efficiency. It is a liberalizing and enlarging influence. There is, therefore, in an educated man more of manhood, in an educated woman more of womanhood, than in the uneducated. That is, more of capacity to set to any task whether of learning or of business; and it goes without saying that the task is better done. Besides drawing out one's native powers and putting one in control of them, education does this other invaluable service; it stocks the mind with ideas. Accordingly, the educated person is resourceful, and able to find a path through the tangle of unfamiliar circumstances, is not non-plussed by a new situation. Obviously this enlarged capacity and this stock of ideas go as far toward insuring success of the business career as they go toward insuring the success of scholarship. In the future, even more than in the past, the prizes of the industrial and commercial world will be won by educated men and women.

Civic Proverbs By Joseph Folk.

A. B. Cabiness.

Find below some civic proverbs by Governor Joseph Folk, of Missouri, which I clip from our Louisville Courier Journal. Just as the providence of God was with Joseph in Egypt, in like manner may the North Carolina folk plainly see the same providence in the history of their kin Folk, Joseph, in Missouri.

These civic proverbs are as strikingly true as those uttered by old Ben Franklin, of Revolutionary fame. They, also enforce the same principles for which General Jack-

son, one of North Carolina's sons, so firmly and successfully contended while he was President of the United States. As the large majority of our people sustained President Jackson, so will they sustain Governor Folk in his contention for civic righteousness.

Here is what the Courier Journal says: "The Missouri idea means the enforcement of law, and if that law be bad, the remedy is to repeal it, not to ignore it, 'ing all laws broken.'"

"Disregard of one law breeds disrespect for all law. In allowing some laws to go unenforced we reap a harvest in having 'Good men will observe even bad laws, but bad men will break even good laws. It should be that all men, good and bad, be compelled to keep all law, good and bad, because it is the law.'"

"The patriotism of peace is just as necessary as the patriotism of war. The patriotism of the ballot is even more necessary in a free country than the patriotism of the bullet."

"Plenty of men will die for their country, but the man who will live for his city and State is the man the Government needs."

"The Government never neglects the people unless the people first neglect the Government."

"No Government, city, State or National, was ever better than the people made it, or worse than they suffered it to become."

"Good citizens make good laws, but no law can make good citizens."

"States and cities do not consist of mortar and brick and stone, but of the character of their citizenship."—Biblical Recorder.

A Berlin correspondent in the East says that the following letter, claimed to have been written by Publius Lentulus, an officer of Pontius Pilate's court to the Roman emperor, was recently discovered in the library of the Lazarist Fathers in Rome. It is interesting, but adds nothing to the New Testament account of our Lord. The personal picture drawn corresponds with the mental image formed in reading his life:

"I have learned, O Caesar, that you desired some information regarding this virtuous man called Jesus, the Christ, whom the people consider a prophet and his disciples regard as the Son of God, Creator of heaven and earth."

Wonderful Things Told of Him.

"It is a fact that every day one hears wonderful things told of him. To be brief, he makes the dead rise and he heals the sick."

"He is a man of medium size, whose appearance indicates both great sweetness and such an amount of dignity that one feels in looking at him that he must love him, and at the same time fear him."

"His hair, down to his ears, is of the color of ripe walnuts and a light blond and clear mass; it is parted in the middle according to the fashion of the Nazarenes. His beard, of the same color of his hair, is curly, and although not very long, is parted in the middle like his hair."

"His eyes are very severe and shine like the sun; it is impossible for any one to look him long in the face."

"When he scolds he inspires fear, but very soon he himself begins to shed tears. Even in his most severe mood he is affable and benevolent. It is said that no one has ever seen him laugh, and that he sheds

tears very often.

"Every one finds that his conversation is agreeable and attractive. He is not seen very often in public, and when he appears he carries himself modestly.

Majestic in Manner.

"His manners are very distinguished; he is even beautiful. It is perhaps because his mother is the best-looking woman ever seen in these parts.

"If you wish to see him, O Caesar, as you wrote me once, let me know and I shall send him to you.

"Although he has never pursued any studies, he is well up in every branch of knowledge.

"He goes around barefooted and without head-cover.

"Many people make fun of him when they see him coming, but as soon as they are in his presence they tremble and admire him.

"The Hebrews say that they have never seen a man like him, nor heard teachings like those he imparts.

"Many believe that he is a God and others assert that he is thine enemy, O Caesar.

"These naughty Jews give me much trouble. They say he has never given trouble to anybody, but that, on the contrary, he tries to make every one happy."

The Encampment—Important.

Two things: 1st. Many are inquiring about the railroad rate. The Southeastern Passenger Association have granted a rate of a fare and a third plus 25c on the certificate plan. This rate applies not only from Mississippi points, but from every point south of the Ohio and Potomac and east of the Mississippi. Just buy your ticket from your home to Blue Mountain, and get a receipt—or certificate—from your ticket agent, showing that you paid full fare coming, then your return ticket will cost you one-third fare plus 25c. If the agent at your station cannot furnish you a through ticket to Blue Mountain, then buy your ticket to the first junction point or the first place where you can get a coupon ticket, but be sure to get your receipt from each agent where you buy a ticket on your way to Blue Mountain. It would be well to see your railroad agent a week or so before the Encampment begins and if he hasn't the through tickets on hand, he might perhaps get them from the passenger department of his road. Any way, be sure that you bring with you the certificates, showing that you have paid full fare all the way from your home to Blue Mountain. Otherwise, you cannot get the cheap rate returning. Again, the present provision is that only those who buy their tickets and start to the meeting within two days after it begins, can get the cheap rate returning.

Now, I have taken the matter up with the Passenger Association and am asking for two further concessions: (a) That the rate be made one fare plus 25c from all points within Mississippi and that the purchasing limit be extended beyond the first two days of the meeting. Whether I shall get these concessions or not remains to be seen. Just look out for further announcements.

2nd. I am receiving lots of letters from people who plan to attend the Encampment. The majority of these, however, simply say: "Get me a room," "Find me a place," etc.

Now, in order to serve you satisfactorily, I need to know something of what sort of a place you want. Board and lodging at the college dormitories will be at the rate of one dollar a day. There are nice homes in the village where board can be had at 75c per day, and it may be possible to get board a little cheaper than that by getting further away from the grounds. There will be restaurants on the grounds and those who wish to do light housekeeping can get bread, cold meats, etc., to carry to their rooms. Then, there will be some places near the village and some further away where you can simply rent a room without meals. It will save a busy man a good deal of time and work if you will state clearly in your first letter to me just which of these plans of living you wish to adopt while at Blue Mountain.

Pastors and B. Y. P. U. workers will do me a great kindness to read this to their congregations or adopt some means to get it before the people interested.

Very truly,

B. G. LOWREY.

Nuggets From J. B. Gambrell's Addresses.

Baptists are on the eve of a great discovery—that of themselves.

Christians, preachers and all others, never do any better than they pray.

The difficulty with our churches is that they have lost the "seeking note" of the Gospel. Jesus came to seek and to save.

The prayer of this opening hour may determine the spirit and usefulness of this Convention.

The beginning of any great and good thing is in prayer, always has been and always will be.

Baptist people are getting along well in many things. In all our prosperity, let us not get away from the necessity and privilege of prayer.

"In order to speak wisely on State Missions, I should study a new map of Mississippi so rapid and wonderful has been the developments of the State.

Preach New Testament doctrine for its own sake, because it is Christ's expressed will. If you preach it against any man or body of men you will miss it.

Yes, I am glad the Methodists have a great school in Mississippi. I wish every one of them were educated enough to know what Baptidzo means.

The Germans have a saying that "Wherever you want in the State you must put in the schools." It is true, what Mississippi Baptists desire in days to come they must put in their college now.

The great danger of any individual or institution is to become satisfied. One should not be satisfied until he awakes in the Redeemer's likeness. If he is he will take the dry rot.

Disturbed in his address by a band, J. B. Gambrell said to a brother who asked that the disturbance be stopped: "Let them alone; all the progress Baptists have ever made has been against brass."

We should preach doctrine, but not dry doctrine. Dry Greek roots go down hard, and an ordinary Baptist will not take them. We must teach evangelism, too, and turn our great hosts towards the evangelization of the world.

Willingham: "Nine foreign missionaries from Mississippi." We have over 700 preachers in the State.

A. A. Lomax.

Truly a good man, a tender husband and father, and a faithful servant of God has fallen. We all loved him, and we shall miss him more and more as we realize that he is gone to return no more. Lovable in spirit, faithful in duty, safe in counsel, strong in intellect, wonderful in physical, mental, moral and spiritual resources, he was one of God's noblest gifts to society. Peace to his mortal remains, rest to his noble spirit, and consolation to his bereaved brotherhood and grief-stricken family.

His life has come to an earthly end, but, like a golden sunset, he went down amid the glories of an eventful race. He finished his course, he fought a good fight, he kept the faith, and now he wears a fadeless crown. Oh, what visions of honesty, virtue, of manliness and Christ-likeness rise unbidden as we think on his name and life! But hush! The old warrior is dead. Our hearts are too full to speak. Let us bury him with honor, and continue to honor his name by being kind to his loved ones.

SAM.

A Good Meeting.

The Lord has done great things for us at Pickens, whereof we are glad.

Seven bright girls and one bright boy confessed their Lord in baptism, one joined by letter and seven or eight backsliders were re-claimed. A men's and ladies' prayer meeting were organized, which will mean much for the spiritual uplift of the community.

Brother M. O. Patterson did the preaching for us, and did it well. The Lord has done great things for this young brother and he is giving back a whole-hearted and efficient service that will count much for God's glory and the salvation of souls.

Faith in God, faith in prayer, faith in the cleansing power of the blood of Christ are some of the notes he sounds clear and loud, and with an earnestness that is irresistible. He compels us to expect great things from him under God.

We trust that some good church in our State will secure his services after his course at the Seminary next year.

Let us pray God to give us more such men to preach the gospel of His Son.

Brother Ball of Winona, is helping Brother Kincannon in a meeting at Duck Hill, this week.

Rev. J. A. McCord has become pastor at Sardis, devoting all his time to this one church. We welcome him to our State, and hope he will from the start feel entirely at home with us.

Rev. E. Z. Simmons of China, attended the late Convention. He brought us words of good cheer concerning foreign work, especially in China.

Rev. J. H. Lane is in a meeting this week at Braxton with Pastor Riley. The stores are closed for the 11 a. m. service, and considerable interest is manifested.

Buying Stamps at a Discount.

The government of Jerusalem is no better than that of any other Turkish city. In other words, it is just as bad as it can be. The officials are extortioners, corrupt and tyrannical, and hold their offices for the sake of the plunder. Dishonesty prevails in every quarter. It is even possible to buy postage stamps by the quantity at a considerable discount from private brokers, who obtain them from thieves in the post office. The mails are so untrustworthy that three of the European nations have been compelled to establish independent postal services that are patronized by foreigners. There is no hope of improvement so long as Jerusalem remains under the control of the Turk, and the followers of Christ continue to show such vicious and unchristian jealousy of each other. If some nations possessed of the gift of government, like England, Germany or Austria might take possession of those holy scenes, and administer affairs in a liberal, enlightened and just manner, it would be the crowning glory of the twentieth century—W. E. Curtis, in "Today in Syria and Palestine" (Revell).

Temperance Items.

The illegal liquor dealers of Bangor, Maine, have just had to pay \$28,000 in fines.

The first "blacklist of habitual drunkards" published in London under the new licensing act shows three times as many women as men.

Of 7,579 summary convictions to the city jail of Pittsburgh, Pa., during 1902, nearly every one was treated for alcoholism. One hundred and nine suffered from delirium tremens, and seven died of it.

Santa Monica, Cal., closed all her saloons last year. As a result her bank deposits have increased \$46,000 during a period of three months, as against the same three months under license, while the arrests for drunkenness have fallen off 80 per cent.

Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

We Guarantee Our Cures.

The Kellam Hospital
1615 West Main. — Richmond, Va.

BECOME A NURSE

and secure an income while training. The salary of a nurse is from \$15 to \$30 and up per week, and a nurse from the Red Cross Nurse Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for Catalog No. 13. A copy of our monthly journal of nursing, "The Professional Nurse" sent for 4 cents in stamps. Scholarship and tuition free. Training at home. Red Cross Nurse Association, Chicago, Ill., U. S. A. Largest training system in America.

Mississippi College.

New Buildings

TO COST

\$120 000,

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\$20,000.00

in the endowment are now a practical certainty. Next session opens September 26th, 1906.

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400 Students.

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STEWART HOME AND SCHOOL

FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and care by specially trained teachers, and experienced physicians who have devoted his life to the study and treatment of nervous system. Home in former. Delightfully located in the blue grass section of Kentucky. 100 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed building, electric light and steam heated. Highly endorsed and recommended by prominent physicians, ministers and educators. Address: DR. JNO. P. STEWART, Sup't., Box 4, Farmdale, Ky.



Gulf & Ship Island Railroad Company. Passenger Service.

Daily No. 5. Daily No. 3.
Lv. Jackson 4:30 a. m. - 3:25 p. m.
" Hattiesburg 8:10 a. m. - 7:05 p. m.
Ar. Gulfport 11:00 a. m. - 10:00 p. m.
Daily No. 4. Daily No. 6.
Lv. Gulfport 7:30 a. m. - 4:15 p. m.
Lv. Hattiesburg 10:35 a. m. - 7:25 p. m.
Ar. Jackson 2:05 p. m. - 10:50 p. m.
COLUMBIA DIVISION.
(Via Silver Creek & Columbia.)
No 101. No 102.
6:50 a. m. Lv. Jackson Ar. 7:10 p. m.
10:47 a. m. Lv. Columbia Ar. 3:05 p. m.
2:45 p. m. Ar. Gulfport Lv. 11:30 a. m.
ALL TRAINS RUN DAILY.
Connection at Jackson, Hattiesburg and Gulfport with all lines.

For further information, apply to
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Effective June 16, 1906.

BAPTISMAL PANTS.
STANDARD QUALITY at
FACTORY PRICES. Write to
THE BAPTIST RECORD,
JACKSON, MISS.

As the above subject is before us I wish to endorse the position by Brother O. D. Bowen in last week's issue, that the number of cups or number of plates used does no violence to the observance of the ordinance, except that I wish to differ from him a little bit in regard to his statement in next to the closing paragraph of his article. He says, "I am not arguing in favor of the individual cup at all for the reason that I do not see any special need of them."

For some time I have believed in individual cups, just as Brother Sproles does, from a sanitary standpoint. Many laws and rules of health have been discovered and adopted since the Saviour was born in the flesh. When Christ was here I believe he adapted himself to the prevailing customs of the times, just as he would do were he to come now on the same mission. Probably only one cup was used by Him when he instituted the supper, such a practice being in accordance with the customs of the times, but if he were to come now to institute an ordinance like this I am inclined to the belief that he would adopt a practice in keeping with modern custom. Hence, if the supper is observed by the use of one cup, two cups, or many cups, I believe the spirit and intention of the ordinance can be carried out and the number and kind of vessels employed are merely incidental to the proper observance.

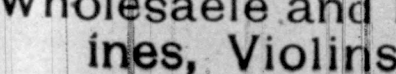
Fraternally,
L. L. SHOEMAKER
New Orleans, July 1, 1906.

Jerusalem has probably more Christian missionaries than any other city in a non-Christian country. Two societies connected with the Episcopal Church of England are at work there, and also the London Society for the Propagation of Christianity among the Jews. Two German societies, one Moravian and one American, the Christian and Missionary Alliance, have several missionaries there; and several independent Protestant missions are maintained, besides hospitals and orphanages. It is comparatively easy in this country and in Europe to collect money to convert the Jews in their own land. Roman and Greek Catholics have several enterprises in Jerusalem. The city has nine hospitals and several mission homes and schools for both sexes maintained by funds from other lands, while Protestant missions are planted in Bethlehem, Hebron, Nazareth, Nablous (the ancient Shechem) and many other places—Zion's Herald.

Lab. Sure, Effective. 50c. & 91.
DRUGGISTS, or 26 Henry St., Brooklyn, N. Y.

lowly services of love. Wise
simple gifted or slender in
knowledge, in the world's gaze,

asteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 2 years Price 50c.



Guitars, and all

writes Mrs. L. E. Clevenger, of Bellevue, N. C., "at my monthly periods, all my life, but the first bottle of Cardui gave me wonderful relief, and now I am in better health than I have been for a long time."

Get a sealed can from your grocer for proof and purity.

Awarded the "greatest commendation for superlative merit and highest standard of excellence" at the World's Columbian Exposition. The only manufacturers thus honored.

Wholesale and Retail Pianos and Organs Victor Talking Machines, Violins, Guitars, and all kinds of Musical Instruments.

Deaths.

Mrs. Elizabeth F. Lorange.

Mrs. Elizabeth F. Lorange, daughter of John and Judith Cates was born in N. C. Feb. 1st, 1822. She was married to John Lorange on May 12th 1840 by the Hon. Henry G. Johnson.

Sister Lorange died at the home of her daughter, Mrs. Webb O'Neil, at valley Yawco County, Miss. May 16, 1906. She was the mother of 12 children, ten sons and two daughters. She leaves three sons and two daughters and many grand children and great grand children and relatives to mourn their loss in her death.

Our sister became a Christian in early life and was a church member for sixty years. Old Beulah Church at Browns-ville, Miss. suffers a great loss by the death of this true child of God. She crowned her noble life with a death full of living triumphant faith and love to God.

Chas. L. Lewis, Pastor.

Resolutions of Respect.

Whereas God in his infinite wisdom has seen fit to take our beloved friend and pupil Grover Cleveland Cansey, who was a member of the new Providence S. S. Therefore be it Resolved, First: That in his death we bow submissive to the will of God, and say, "Thy will be done."

He was an obedient, studious, ambitious pupil, in both school and S. S. and his many deeds of kindness to his teacher will never be forgotten by her. Resolved Second: That our heartfelt sympathy be extended to the bereaved parents, brothers, a sister, whose hearts are so saddened in their hour of affliction. Resolved Third: That a copy of these resolutions be sent to the family and to the Baptist Record.

MISS MAUDE HOFF
L. F. BURRIS.
Committee.

MARRIED

Carlton-Dale.

June 12, 1906, in the Baptist Church at Prentiss, Miss. were united in matrimony Mr. J. C. Carlton and Miss. Eva E. Dale, Rev. T. J. Moore officiating.

The groom is a sterling young lawyer well established in a good practice, and excellent morals. The bride is one of our most accomplished young women a daughter of Hon. C. R. Dale, so well and favorably known by our Baptist people throughout the state.

Relief In Six hours.

Distressing Kidney and Bladder Disease relieved in six hours by NEW GREAT SOUTH AMERICAN KIDNEY CURE. It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure, this is the remedy sold by Jones Drug Co. Jackson Miss.

For Rent.

A large Two-Story Brick Hotel Splendidly located. Hotel has now a well-paying Patronage. Old Lease will expire Sep. 1st, 1906. Will lease from that time for one year, or a term of years. For any information call on or address The BANK OF CLINTON. CLINTON, MISS.

In Which Class?

There are two classes of people in the world—the Encouragers and the Discouragers. The latter clog the wheels of progress and clip the wings of hope. The former make life worth living and keep things moving toward happiness and heaven.

It is told that during the siege of Ladysmith in South Africa, a prominent citizen, a man of influence was arrested, tried by court martial and sentenced to a year's imprisonment. What was the charge? That he was a Discourager.

There was no precedent for such a case, and had the process been civil and military doubtless conviction would have been difficult. But in the extremity the sentence was passed, and it was just to shut the man up.

What had he been doing? It was time of sore siege; supplies were running low; disease was breaking out; the people were in dire distress. In this critical hour this pessimist was going about, with long face and doleful air, asking people if they knew the food would not last a fortnight longer, and that for a mere sentiment they were to be sacrificed? This was more than could be endured, and he was locked up.

If only the church discouragers could be suppressed as easily. But of course they can only be prayed for and endured, in the hope that grace may change them over into the other class. They see the dark and hopeless side, in missions, church, community, commerce and government. They shed gloom around them, and thwart the efforts of many a pastor. God bless and transform them!

What sunshine the Encourager brings wherever he goes: He it is that supports the pastor, sustains the church, gives to missions, cheers the down-hearted, breeds brightness and joy as the sun breeds clouds. You love to meet him in others. Let everyone meet him in you.

When the church is composed of Encouragers it will be essentially evangelistic and assuredly irresistible.—Selected.

Best I Have Ever Known.

It is the best: "I have been handling Hughes' Tonic for years. It is the best chill remedy I have ever known. During the past two years I sold nearly twelve gross. It comes nearer being a universal cure than anything I ever handled." Sold by Druggists—50c. and \$1.00 bottles.

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ROBINSON-PETTET CO., (Inc.)
Louisville.

Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.
OFFICES CENTURY BUILDING.
JACKSON, MISS.

Two Red Letter Days.

Only those who have experienced it, can realize what a joy it is to meet the friends of your youth, those who have shared with you the pleasures of "Long Ago." This privilege has been mine this week and a white stone has been dropped upon the house, that will ever be a memorial of gladness. At the home of a dear friend on July 5th I met two of the companions of my girlhood whom I had seen only for a few hours for nearly forty years—Mrs. Henderson and Mrs. Whitely. One of them was my heart's "chum," my "confidant" into whose ears I had whispered my secret joys; the other was with me in college and had shared my hopes and my ambitions. As we elapsed one another in a loving embrace I knew that through all these years I had remained faithful and true. Perish the thought that, "Friendship is but a name—a charm that lulls to sleep." Thank God! There are some who are worthy of our trust, there are some whose names are enshrined in our memories with the sweetest perfume that will linger there till Time shall be no more.

The evening of the 5th we went to Vicksburg to attend the Convention, where we listened to the eloquent talks of the great Baptist leaders. We felt it was good to be there, good to listen to these burning words that seemed to take us out of the mire and clay and plant our feet upon the "Rock of Ages." Surely those who listened will be lifted up on a higher plane and thrilled with nobler impulses and loftier aspirations.

The results will be known only in eternity, and we think when they are read aloud in Heaven, that the angels will shout with joy. After the services we clasped hands with Brother Hackett, whom we knew in early life. Prof. B. G. Lowrey who had shown great kindness to our daughters and Brother L. A. Dungan, whom we had known in our college days away back in the "fifties" when we were going to "the Judson," he asked to help us with our arithmetic, etc. I am sure it is just such kindness as this that has kept his heart green through this half a century of years. We hope he may be spared yet many days to scatter flowers for the young people, and that the fragrance may fill his own heart and life with sweetness and joy.

There was one whom we hoped to see who has just "passed over on the other side." We refer to the sainted A. A. Lomax, the genial, the wise, the consecrated man; whose life was the embodiment of all that was beautiful. Ah, well! one day soon, we too will hear the dip of the oar and see the boatman pale; but

just over yonder is the "Beautiful shore" where many dear friends are "waiting and waiting for us."

MRS. E. C. BOLL.

A Question.

While giving attention to report on Sunday School as speeches to the report question suggested itself: one who has been brought up Sunday School be more easily reached by the gospel than one who has not had Sunday School advantages? I refer to the report made at the late Vicksburg Convention. On brother who addressed the Convention, called attention to some destitute section where a preaching service was held in a field. When, at the conclusion of the sermon about twenty persons professed faith in Christ. The brother speaking attributed the result to the fact that a Sunday School had been conducted in a school house nearby at some time previous. It would appear from this that there is a tendency in some quarters at least, to look upon the Sunday School as an important, if not essential forerunner of the gospel in order that people may be more easily reached when the gospel is preached to them, and that children may be more easily converted when they arrive at the age of accountability.

Is it an essential forerunner of the gospel? If not, how important a one is it?

J. R. SAMPLE.
Summit, Miss.

Rev. D. Downie, D. D., Treasurer of the American Baptist Mission at Nellore, India, writes: "A new impetus that has recently been given to the production and distribution of Christian literature in India might be called a Christian literature revival. There never was a greater readiness on the part of the reading people to accept and read what is put into their hands. This is especially true of English tracts and books."

Mississippi Chautauque ASSEMBLY

Crystal Springs, Miss.
TWELFTH ANNUAL SESSION
July 18 to August

About 100 Cottages, Good Hotel, Numerous Boarding Houses. Beautiful grounds. Boating, Bathing, Fishing Fine. Some of the best in America, such as

Frederick Wardle

the famous actor, Cope; Fr. Brooks; Chicago Lyceum Lecturer; Pitard's Brass Band; New Orleans; Masson's Day; next speakers: Caveny, Dr. Henry Clark of Chicago; F. W. Manship; Ahrens; Ex-G. Miss Egan; Veterans' Day; college contests; Miles, of State Phar.; acoustical Association; Sophie Wright; Moving Pictures.

We have SIGNED contracts for and other attractions. For catalogue address
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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER Co.
Jackson, Miss.

Southern Female College, LaGRANGE, GA.

The Second Oldest College for Women in America. Fine new buildings, elegant home, fine climate summer and winter. Bursar at the head of Southern Colleges in health and sanitation. Fifteen schools. \$60.00 Tuition free to the best merit graduate. Faculty of specialists. European-American Conservatory. J. H. NORMAN, Mus. Doc., Organ and Violin, Director. Seven vocal solo teachers. All rooms taken last year. For beautiful catalogue address M. W. HATTON, Pres., LaGrange, Georgia.

The Great National Temperance Beverage

Coca-Cola

Laboratory State Assayer and Chemist,

610 East Grace Street.
DR. WILLIAM H. TAYLOR.
State Assayer and Chemist

Richmond, Va., Feb. 5, 1906.

I have made a chemical analysis of a sample of COCA-COLA SYRUP, which I procured myself from an original parcel in the stock of the Powers-Taylor Drug Company.

The analysis was made expressly to ascertain if syrup contains cocaine, and after a painstaking arch, I have not found any indication of it.

WILLIAM H. TAYLOR, M. D.,

State Chemist.

5c On Sale at Soda Fountains, 5c
or Carbonated in Bottles, 5c

Rejoice With Me.

From the days of Abraham every man who had a "Sarah" for a wife has wanted an Isaac for a son. Ever since Paul wrote to Timothy, his own son in the faith every true preacher has wanted a son in the ministry. Some nine summers ago three young men came into churches where the Lord permitted me to preach who went boldly and boldly into the ministry and to see their loyalty to truth as it is in Jesus is charming. At my last appointment at Tocopola one of our boys filled my night appointment. One of his comrades said: He greatly pleased us young people, and I guess he also pleased the old for they went up and gave him the hand of fellowship." For two years he has been at the head of our Sunday School work. He was quiet and unpretentious, but how the young people did rally around him.

Our last two prayer meetings at Pentotoc were conducted by two of our boys—their first effort. One of them has said, "I don't know the mind of the Lord but I want to preach mighty bad if it suits Him."

"I have no greater joy than to hear that my children walk in the truth." "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour." All five of these young brethren are so true, so loyal, so reliable.

In good hope behind the blood.
R. A. COOPER.
Pontotoc, Miss.



A BRUSH AND
DURBON

A Brush and Durbon will add years of life to your iron and wood work. Prevents Rust; prevents Decay and lasts longer than any other Paint. DURBON has stood the severest tests of experts Heat and Acid Proof. A trial order will be shipped free on request. In either dry, paste or sim-pastic form ready for the brush, with directions and suggestions for use. You will be enthusiastic over Durbon. Write to-day.

POSITIVELY GUARANTEED Ask your dealer for Durbon and if he don't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. Durbon Painting Mfg. Company, Nashville, Tenn.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, cures the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. TWENTY-FIVE CENTS A BOTTLE.



CANCER CURED

WITH SOOTHING BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address: Cor. 9th & Broadway, Kansas City, Mo.

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Ten years ago was a good typewriter. Five years ago was a better typewriter. Today is the best typewriter. Has interchangeable carriages. Two-color ribbon feature. Two release levers. A real pointer. Tabulator. Billing device. Lightest key action. Frictionless escapement. Will turn out more good work in a given time than any other make, is noiseless in operation, simple of construction, built to last under hard service. Sent anywhere in the United States on ten days' test to prove its superiority. "Results Count." A handsome book of valuable typewriter information, and name of nearest representative, free upon request. REMINGTON-SHOLES, Majestic Building, Chicago. 170 Peachtree St. Atlanta, Ga.

Nearly 30 years we have been training men and women for business. Only business college in Va., and second in South. We are building. No vacation. Catalogue free. Bookkeeping, shorthand, penmanship by mail. "Leading bus. col. South Practitioner."—Sten. Richmond, Va.

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Does a General Practice in Office only. Specialist in Electro-Therapeutics and X Ray. Treating Rheumatism—Neuralgia, Paralysis—Skin Disease, Cancers—Tumors, Indigestion—Moles, Goiter—Constipation, Strictures—Insomnia; all nervous diseases and all chronic diseases, etc. etc. Offices 305, 3rd. floor Century Building. Hours 8 to 12:30 and 2 to 5. JACKSON, MISS.

Peterman's Roach Food.

A BOOK TO HOUSEKEEPERS.
If the roaches go to the food, noticed by it at night from their breeding places, it perfectly eliminates them from the house.



It has been sent for 20 years to large institutions in the U. S. and abroad, with hills not payable from their breeding places, it perfectly eliminates them from the house.

"Peterman's Discovery" (quicksilver cream) will kill bed bugs that go over where it is painted on. It is also a preventive. It will not rust or harm furniture or bedding.

"Peterman's Discovery" (liquid) in scabious cases, with spouts, pressing sides of can will form it in cracks and kill bedbugs and eggs instantly.

Peterman's Roach Food. Ready for use.

Hair and mice made wild by this nutritious food. It is sent to all parts of the world.

Peterman's Roach Food, a strong food to kill and drive away ants. Large black beetles may be killed by this food in one night.

Take other, as time may be even more important than the roach.

Originated in 1877. Perfected in 1905 by Peterman, M. C. Chemist, 125 West 12th St., New York City.

Free trial. Write for your local dealer, mail order direct. Send 1 cent package of these preparations will be sent to you upon receipt of price.

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Monteagle.

Your correspondent reached here one week ago today. My improvement has been phenomenal.

The people from many states are arriving in great numbers and that successful manager, Captain Pileher says, the assembly promises to outlive any year in the history of the renowned place. The new business offices and Warren Hall are about completed and are far superior to those burned in finish, size and convenience.

Captain P. informed me that the money to complete Warren Hall was raised by himself by outside contributions.

Our Brother Spoles of Clinton, Miss., who, with his distinguished wife will be here August 1st, says that our Brother Pileher is the only man whom he has ever known could run a prayer meeting a mile a minute.

There were only 11 houses burned in the fire, some are being rebuilt and all will be soon. Many other new houses are being pushed forward to a rapid completion.

A report has gone forth that there would be not enough accommodations for the many guests. The management feel confident with the new houses completed there will be ample accommodations for all who may come. This far-famed and healthful resort is growing in popular esteem throughout our country. Many are here from the East, West and North. You meet here the most cultured, pious and religious citizenship of our progressive Southland. The type of Godly women, earnest, consecrated, intelligent and pious and progressive young womanhood, all the best representatives of the evangelical churches. Then we ought to thank God for the hundreds of Godly mothers who are and will be here. A great Southern Bishop says, "The future moral battle of the world is to be fought around the cradle of childhood." Napoleon Bonaparte once said what France needed was mothers. One has said that he would rather be the mother of D. L. Moody than to be the Queen of England, for she raised up a son who shook two continents with his powerful ministry.

Moses, the masterful leader of Israel, the most distinguished of all the Old Testament characters, was received by the Godly Jacob.

When we think of the many citizens of our Southland sadly deficient in moral virtues, we can but regret that the only true source from which must come a knowledge of the principles that are to guide the life and shape the character all by so many are being overlooked, that in too many instances the pigs and the

chickens receive far more concern and attention than the children God has given families to train mentally, morally and physically and prepare them to step out into the current of educational, moral and industrial uplift now sweeping over our rapidly expanding country.

"Honor and fame from no condition rise, Act well your part, there the honor lies."

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The Centerville Meeting.

On Wednesday evening of June the 13th the writer began a meeting in the Centerville church which continued until Sunday, June 24th. In many respects it was a great meeting. Rev. A. H. Clark is pastor. He and many saints in all the churches had been praying for a revival among Christians, which class, by the way, is the only one capable of being revived. This was the chief aim and result of the preaching. Only three united with the church by experience. Almost all who attended the meetings were members of churches. To quicken the spiritual energies of these was the main purpose of both pastor and helpers. The sermons were inspirational and dynamical rather than didactic. At least this was our intention. The Spirit of God was upon us for preaching and hearing. Rarely have I seen more enthusiastic listeners. The pastors and peoples of all the churches gave us much help and I trust received much.

Brother Clark's people will begin the erection of Sunday School rooms and other improvements right away. This young pastor not only began well but is steadily growing in usefulness and in the esteem of his brethren. He is too noble to sound a

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trumpet before him but he is doing excellent service for the Master. What a joy to be associated with this old college friend in the great work of preaching the Gospel.

I was entertained by brother and Sister R. D. J. Smith. The many kindnesses shown me by this cultured Christian family shall be held in grateful remembrance.

I left this church and community with a full heart and a full purse.

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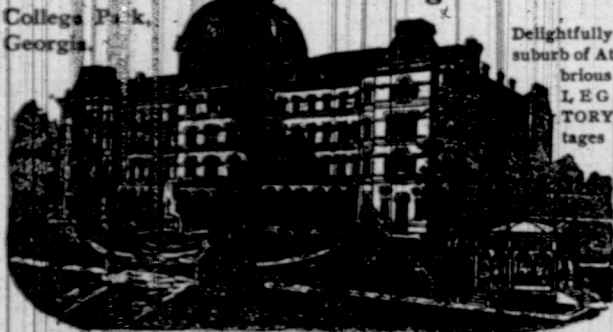
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While in a meeting at Kedron, La., I met the Hardy children, who were among the first inmates of our Orphans' Home. They were received into the Home September, 1897. Alice, aged 13; Roger, 7; Ella, 5 and little Charlie, 11 months old, were their ages when they went to the Orphanage. They remained at Jackson 15 months, and in the meantime their father regained his health and married again, and then took the children to their old home again.

All except Charlie are members of the church, and they date their first religious impressions to the Sunday School while at the Mississippi Baptist Orphanage, and the eldest, Miss Alice, who is a young lady now, dates her conversion while there. As we travel over the state we are beginning to see the fruit of the work done at Jackson.

I will be in a meeting at Braxton next week with Brother Riley.
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